44.
46

THE RESOLVTION OF WILTSHIRE:

Presented at *Oxford* to His MAJESTIE with their Contributions.

ALSO

The Resolution of *Herefordshire*, &c.

Printed *Anno Dom.* 1642.

WILTSHIRE's Resolution, presented with the Contributions of divers Gentlemen to His MAJESTIE at OXFORD.

FOrasmuch as we whose names are hereto subscribed, having taken the late Protestation recommended unto this Kingdome in generall, according to the direction of both Houses of Parliament, with His Majesties consent, whereby wee hold our selves most especially bound and engaged to defend, and maintaine with our lives and fortunes according to our utmost abilities, the Protestant Religion established by authority of divers past Parliaments since the Reformation, and also His Majesties Royall Person, and Prerogative, the just and ancient Priviledges of Parliaments, the Lawes of this Land, and the Liberty of the Subject. And whereas it is evident unto us, that at this present by the malitious practises of some dangerous spirits, the Protestant Religion hath received manifest detriment by calumniating, discountenancing, and imprisoning divers painfull, reverend, and orthodoxe Divines, as namely Dr Featley, Dr Oldsworth, Mr Shute *of London, and many other men of approved soundnesse in Doctrine, and unspotted integrity in their lives and conversations, and almost in all places obtruding anabaptisticall, Brownisticall, and Schismaticall Teachers of falshood, and rebellion, to the dishonour of God, and scandall of the Pulpit, abused nowadayes to seduce us from the Loyalty and piety which made our Fore-fathers, and our selves formerly happy, and to engage us in a Civill warre one against another.*

another. The much, and much worthy to be reverenced Liturgie, and Common Prayer of our Church growne infamous, and a reproach to those that use it, and all possible endeavour used utterly to expunge it.

And having beene bold with God in his worship, no wonder if they proceed to the injury of his Vicegerent, our most Gracious Soveraigne, who opposing as much as in him lay, those, and other unjust and illegall proceedings, was by their subtletie rendred suspected to His Subjects of inclining to Popery, and many other matters equally false; that under such hatefull jealousies, He might by degrees become lesse beloved of His Subjects, and they brought into the condition they are at this time in open warre against him, wherein, lest they should relent, they are made beleeve it is for the safety, and defence of His Person; the most absurd gullery that ever was put upon a Nation.

And as the KING did not alone dislike these injuries done to God and Himselfe, so neither alone does Hee suffer; for with him most of the most Learned, and judicious Members of both Houses, whose Nobleneſſe, Honour, Vertues, Piety, Religion, and cleare understandings, made them declare themselves averse to the present course of the times, have beene either imprisoned or stigmatized with the brand of Traytors, and Papists, or at the least malignants, and Prelatists: these and such like have beene all the Priviledges of Parliaments allowed the Worthies of our times, and worse is hatching for them if the Divine providence preserve them not.

Are our ancient Lawes in any better condition, or seeme they not as dead as their prudent contrivers? do not new borne Votes supply their roome, and new borne miseries attend them? the KING, his Wife, and Children, voted & forcibly kept out of all that is due to them, wee are required to be assisting hereto; if not, we shall be voted to be plundered, & our goods and estates

ſequeſtred, and all this is pretended to be for the Liberty of the Subject: we have liberty indeed to give, but no liberty to deny: and we muſt give not as we know we are able, but as they think fit, and this they have the impudence to publiſh.

Theſe things being taken into our ſerious conſideration, and the times now requiring us to declare our ſelves, ſince we can no longer be at peace: firſt condoling the generall calamity of our ſelves, and Ireland, we profeſſe to all the world, that we cannot ſee or find any other lawfull way to free us from the diſtreſſes we are in, then by our beſt aſsiſtance of His Sacred Majeſtie, againſt all that ſhall oppoſe Him in an aſſured confidence that His purpoſe is as He hath declared, and no other, than to maintaine and eſtabliſh the Proteſtant Religion, as it hath beene in authority & uſe in this Kingdome ever ſince Edward *the ſixth, & likewiſe His own juſt and true prerogative, and inheritance, derived unto Him from His Anceſtours Kings, and Queens of England, and alſo the rights and priviledges of Parliaments, that have beene alway juſtly due to them; to whom we conceive His Majeſty ought eſpecially to hearken, as hath beene the cuſtome of his Royall Predeceſſours, they ſeeking in all humility His aſſent to their debates and reſolutions, by reaſon, not by force; and alſo the ancient Lawes of this Kingdome, and all other Acts of Parliament, ratified by the Kings conſent. And laſtly; the Liberty and Property of the Subject: Hereto we hold our ſelves bound by Conſcience and vow to God, Loyalty to our King, and duty to our Country: and ſo God proſper us as wee ſhall be aſsiſting to His Majeſtie in the accompliſhment of all this.*

A Declaration of the Reſolution of the County of HEREFORD.

WHereas the Kingdome for many yeares paſt hath groaned under many taxes of Loane, Ship-money, and the like diſmall effects of an arbitrary Government, and an high ſtretcht prerogative: for the cure of which diſtemper a Parliament was beleeved by all men to be the onely good old way of Phyſicke, to cleanſe the body politique from oppreſſing crudities (which was heartily deſired) but not by over-ſtrong purgatives to weaken it in the principall parts, cauſing it to receive a diſpoſition to the like diſtemper, or a relapſe into the ſame, or a worſe diſeaſe; which in ſtead of reſtoring it to its primitive vigour and health, muſt needs drive it to a fatall period. Such is our miſery, ſuch the juſt judgement of God upon our ſinnes: this wholeſome and approved Phyſicke hath not wrought in us that bleſſed effect, as was either beleeved by ſome, or hoped for by all men. But as if God had anſwer'd our importunity for a Parliament, as he did of old the *Iſraelites* for a King, in his anger; we drive on with more haſte then good ſpeed to the other extreame, which portends no leſſe ſymptomes of ruine and deſtruction, then the former. So that having maturely conſidered what hath proved deſtructive to this and other Parliaments, we may the more eaſily avoid thoſe Rocks upon which others have ſplit themſelves: *viz.*

1. The venting of particular ends of Avarice and Ambition in the publique State.

2. Private Combinations and Chamber-conventicles, to reſolve before hand what ſhall be done in the houſe.

3. Hindering the freedome of ſpeech by impriſonment of the perſons.

4. Denying informations by the humble way of Petitions from the Countries; as that moſt excellent and orthodox Petition of our brethren of *Kent:* of rejecting information by letters to our Knights and Burgeſſes.

5. The ready ſwallowing of informations and jealous rumours againſt His Majeſtie, by ſtyling them malignant enemies to the State, which were onely truly, and conſcionably His friends.

6. Private, if not publique encouragement of the mutinous Rable, which ill ſpirit was ready at all times to be raiſed by a whiſper by any of thoſe worthy members emphatically ſo called, if not excluſively; as if all Juſtice, Reformation, and Government were onely to be expected from them.

7. The new and unheard of State-Law, and Logick, to ſtyle and believe that a Parliament which is divided in it ſelfe; which is ſevered from the King the Head thereof.

If theſe things may be remedied, (as we hope they are not all paſt cure) we ſhall deſire rather to change ſome of our Phyſitians, then our Phyſick; there being no better way, nor more neceſſary to preſerve or reſtore the health of a Commonwealth, then a well-temper'd Parliament: Wherefore we, as faithfull ſubjects to His Majeſtie, as free-borne *Engliſh-men*, do joyne in an unanimous reſolution to maintaine

1. *The Proteſtant Religion:*
2. *The Kings juſt Power:*
3. *The Lawes of the Land:*
4. *The Liberties of the Subject.*

For the firſt, *The Proteſtant Religion*, wee cannot but with griefe of heart remember how it hath beene aſſaulted in the out-workes and skirts of it, the Liturgie and decent Ceremonies eſtabliſhed by Law; yea, in the very body of it, the 39 Articles.

In what danger the Church of *England* hath beene to be over-runne with Browniſme, and Anabaptiſme, let all the world judge.

For

For the ſecond, *The juſt Power of the King*; God knowes, he hath beene ſo farre unable to defend that from violation, as it was Gods great goodneſſe rather than His owne power, which ſecured, or rather reſcued His Perſon from violence: And what their aime was, who to pleaſe the vulgar Rabble, would uphold them in, or not puniſh them for thoſe high inſolencies, as we feare to imagine for the preſent, ſo we cannot but with horrour and amazement doubt the conſequence: Nor can we conceale our joy of heart, or thanks to His Majeſties good Subjects of the County of *Yorke*, for endeavouring to ſecure His Perſon with a Guard, (being of more value than many thouſands) and putting him into a poſture of defence, which ſome have either ignorantly or malitiouſly interpreted, an intention of warre againſt the Parliament; whereas it is plaine enough, his deſires are onely to ſecure himſelfe and his ſervants from thoſe prodigious tumults and diſorders, which have endangered his ſacred Perſon: Nor can we blame him, conſidering Sir *John Hothams* act at *Hull*, and Sir *Henry Ludlowe's* Speech in Parliament, with Mr *Martine's*.

For the two laſt, *The Lawes of the Land*, and *The Liberties of the Subject*, which muſt not be ſeparated; how have they beene violated alſo by ſome of thoſe who were choſen to be the conſervators of them? as impriſonments of the perſons, contrary to the Petitions of Right; ſeſſing the Clergy, without a body of their owne, contrary to *Magna Charta*; ſhuffling the Convocation into a Synod, or an Aſſembly, or Conventicle, without the choyce, conſent, or election of the Clergy, as if they were neither the Kings Subjects, nor Gods Servants.

As we conceive our ſelves obliged by the Lawes of God, by the Law of the Land, and by the dictate of nature and reaſon, to maintaine all theſe; ſo by Gods grace aſſiſting us, we hope we ſhall not be terrified to yeild any active obedience to any diſjoynted part of a Parliament, without the conſent of the whole; (which we heartily deſire may be united) or to any uncertaine Debates, Votes, or Ordinances, which are not digeſted and ſetled into a Law; nay, which ſeemes to contradict former Lawes tendred unto us with ſo much earneſtneſſe, as ſome dare hardly

deny

deny with ſafety. Now we cannot obey with conſcience, nor ſhall we yeeld our ſelves ſuch ſlaves, or betray the liberty purchaſed with our fore-fathers bloud, and bequeathed unto us, as to ſuffer our ſelves to be ſwayed by any Arbitrary government whatſoever; or ſtrive with ſo much contention of ſpirit to caſt off the yoke of one Tyranny, to induce many worſe: Seeing his Majeſtie is graciouſly pleaſed to maintaine

1. *The Proteſtant Religion:*
2. *His owne juſt Power:*
3. *The Lawes of the Land:*
4. *The Liberties of the Subject.*

And that theſe waters of Reformation having beene long ſtirr'd, we want onely the favour of His Princely Majeſtie, as our good Angell, to let us in and heale us; for we doe reciprocally declare, that we conceive our ſelves bound to maintaine Him in all the premiſes with our lives and fortunes.

FINIS.